

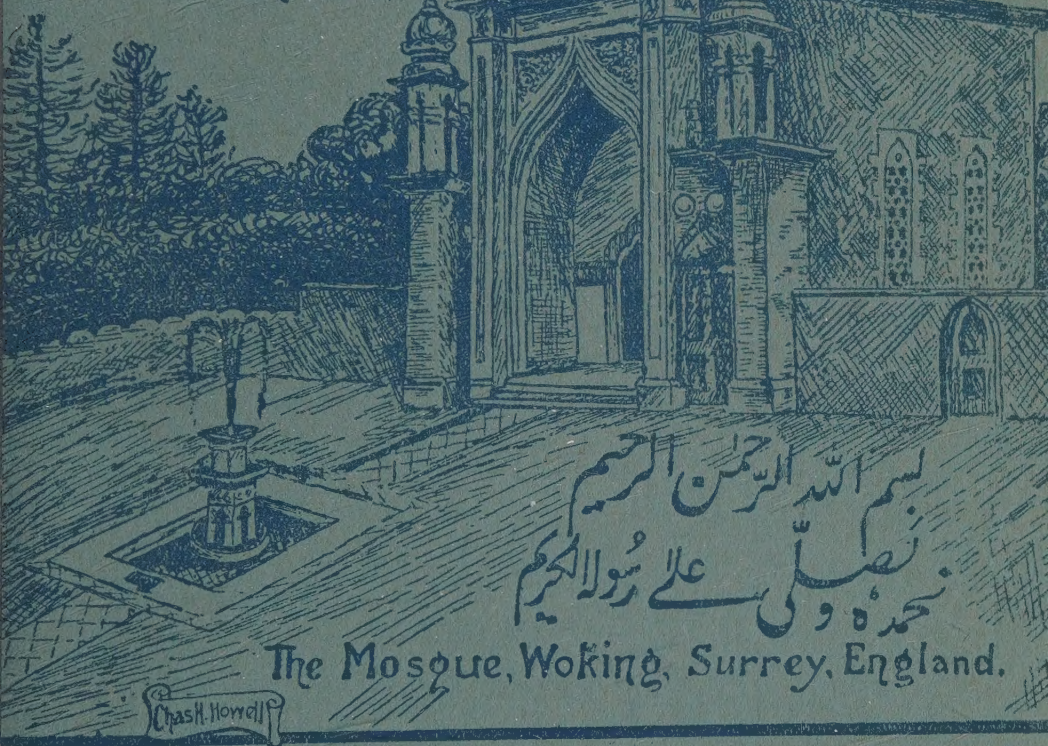
Islamic Review & Muslim India.

Edited by

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-and-

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اسلامک ریویو کی قیمت میں اضافہ

موجودہ ضرورتوں کے مقابل سالہ کا حجم کافی نہ تھا اسلئے سر دست سالہ فریاً ڈیور کر دیا ہے۔ آئندہ مکن سے بہت جلد حجم اور بڑے پارسل مبینہ میں دوبارہ جو اس قیمت سال روان اس وقت بعض سے بحساب پانچ روپہ وصول ہو رہی ہے۔ اور مینہ انصبت رسالہ سات روپہ کر دی ہے۔ اسلئے میں ان احباب کی خدمت میں عرض کرتا ہوں کہ یہ رسالہ تاجرانہ اصول پر نہیں چلایا گیا۔ عرض یہ ہے کہ اسکی قیمت سی کا پانچ غریب مسلمان دنیا میں تقسیم ہوں۔ اسلئے رسالہ اس عرض کو مد نظر رکھ کر اگر یہ احباب خود بخود ریڈر قیمت لے لیں یا لکھیں میں پیچیدہ نہیں تو ان کی غناست والا میں یہ امر ہی خدا پر چھوڑتا ہوں۔ میرے تو یہی مافی عوض ہے کہ اسلام کا خوشنڈہ چہرہ نہ عرف غیر اسلامی دنیا پر چمکے لگتا ہے بلکہ خود انگریزی خوان مسلم طبقہ اسلام کا عاشق ہوتا جاتا ہے خود بخود قلوب میں تبلیغ دین کا خاص جوش پیدا ہو رہا ہے۔ کل اسلامی دنیا از سر نو اصلی اسلامی زندگی کی طرف آرہی ہے۔ جن فریداران رسالہ کا حال مئی دریاں ماہ سے شروع ہوا ہے وہ بھی اگر گذشتہ سن کا نمبر سیکھ کر حساب شروع سال سے درست کر دین نور سال سے بہت سبب ہو بلکہ ہو جاوے گا۔ کیونکہ متفرق حساب علی کی زیادتی کو چاہتے ہیں اور یہاں بحال نہیں۔ میری عرض تو یہ ہے کہ حقدار مکن جو یہ رسالہ مفت تقسیم ہو۔ سو اس میں جو یہ امانتہ بٹائے وہ عند اللہ اپنے آپ کو مایوس نہ کیجے۔


خواجہ کمال الدین Khwaja Kamaluddin

IMPORTANT NOTICE.

To meet the complaints of such of our readers and subscribers as may not happen to receive particular numbers of the ISLAMIC REVIEW, the undersigned requests them to inform him at once.

SH. NOORAHMAD, Manager.

THE MOSQUE, WOKING, ENGLAND.



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A BRITISH MUSLIM FAMILY

From left to right :—1. Mrs. Mubarakah Welch ; 2. Master Yusaf ; 3. Mr. Ahmad Welch ;
4. Mrs. Hajarrah Phillip, aunt to Mubarakah.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

ISLAMIC REVIEW

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Prayers and Services

Friday Prayers and Services
are held at 39 Upper Bedford
Place, Russell Square, London,
at 12.45 ;

and

Sunday Services are held at the
Mosque, Woking, at 3.15 p.m.
The Muslim Church welcomes
Non-Muslims as well. Collec-
tions are dispensed with and
healthy criticism is encouraged.

WHAT IS ISLAM ?

Islam is a simple Faith. A belief in One and only God (Allah), possessing all the conceivable good attributes and absolutely free from all frailties, is its first principle. Those who follow Islam are called Muslims or Musalmans, but **not** Muhammadans. They worship One God—the All-mighty, the All-knowing, the All-just, the Cherisher of the Worlds, the Master of the East and the West, the Author of the heavens and earth, the Creator of all that exists. The God of Islam is Loving and Forgiving, but also just and swift in reckoning. He is the Friend ; the Guide ; the Helper. Every place is sacred to Him. There is none like Him. He has no partner or co-sharer. He has begotten no sons or daughters. He is free from passions, and is indivisible, impersonal. From Him all have come and to Him all return. He is the Light of the Heaven and the Earth, the Glorious, the Magnificent, the Beautiful, the Eternal, the Infinite, the First and the Last.

The Prophet of Islam was Muhammad, whom the Muslims must follow. He was the last Prophet, and finally and faithfully preached and established the doctrine of the Unity of God in a way that it can never now be shaken by any amount of progress of rationalism. Those who believe in the doctrine of the Unity of God are expected to respect His servant and messenger who established that doctrine. Muhammad is highly revered by all the Muslims, but is recognized as a man as are other Prophets, like Abraham, Moses, Jesus, etc., who are all respected by Muslims as righteous persons sent down by the loving God to guide His children. All the Prophets, whether of the East or the West, the North or the South, brought the same common message from the Creator, but their followers afterwards altered or corrupted it until Muhammad came, who left behind him an uncorruptible book.

The Gospel of Muslims is Al-Quran. It teaches man how to hold direct communion with his Maker, and also how to deal with his fellow-beings as well as God's other creatures. It has enjoined, "Be constant in prayer, for prayer preserveth from crimes and from that which is blamable, and the remembrance of Allah is surely a most sacred duty." But it has also said, "Blessed are they who fulfil the covenant of God and break not their compact ; and who join together what God

hath bidden to be joined ; and who fear their Lord and dread an ill-reckoning ; and who from a sincere desire to please their Lord are constant amid trials, and observe prayers, and give alms in secret and openly out of what We have bestowed on them ; and turn aside evil with good ; for them there is the recompense of that abode, gardens of eternal habitation, into which they shall enter, together with such as shall have acted rightly from among their fathers ; their wives and their posterity and the angels shall go in unto them by every portal (saying) Peace be with you ! because you have endured with patience " (Sura xiii. 20-24).

Al-Quran is a book which has withstood the ravages of time, and stands to-day, after more than thirteen centuries, word for word and letter for letter as it came out of the mouth of the Prophet Muhammad. There are hundreds of thousands of Muslims who know the whole of it by heart. It is an uncorrupted and a living book, and the religion it preaches is a living religion.

There is no Priesthood in Islam. There is no intercession, no redemption, no saviourship. Every soul is responsible for its own actions. Islam points out both the ways—the one which brings to God, and that is *good*, the other which leads away from Him, and that is *evil*. No one can carry the burden of the other. Sincere repentance secures forgiveness. "O My servants, who have transgressed to your own injury, despair not of Allah's mercy, for all sins doth Allah forgive, gracious and merciful is He" (Quran, chap. xxxix. 54).

Islam does not recognize any difference of sex in piety. Whether males or females, those who act rightly get their salvation. It does not lay down that human beings are born sinners or that woman was instrumental in the "fall of Adam." The holy Prophet has said, "Paradise lies at the feet of mother."

Islam forbids impurity of every kind. Cleanliness, both of body and mind, is essential for a Muslim. Physical cleanliness is a natural concomitant to the idea of moral purity, for no man can approach Him Who is All Pure and Clean in a state of uncleanness. All intoxicants are forbidden, so is gambling and the flesh of the pig. Suicide is unknown among Muslims.

Islam enjoins prayers, fixed alms to the needy, fasting,

SOME ISLAMIC SPECIALITIES

THE APHORISMS OF ISLAM

By MAULVI MUHAMMAD ALI, M.A., LL.B.

1. *Bismillāh-ir-Rahmān-ir-Rahim.*

(In the name of Allah, the Beneficent, the Merciful.)

SOME of the guiding rules of a true Muslim's life find expression in short statements which are known to the ignorant as well as to the learned, to the Arab, the Persian, the Afghan, the Indian, the Chinese, the Turk, the Egyptian, the Asiatic, the African, and the European follower of Islam alike. These short statements which I call the aphorisms of Islam are, on account of their world-wide fame and their constant use by every Muslim individual and in every Muslim household, in fact, so many guarantees of mutual Muslim friendship, so many links which form the chain of the great Muslim brotherhood which encircles the whole of the world and unites the Muslim heart in the East to that in the West. These aphorisms outstep all artificial limits of land and country, of nationality and race, of colour and language, and they are a Muslim's true heritage, whether he is in the middle of a crowded city or alone in the wilderness. In fact, they are as wide as the world itself.

In dealing with these guiding rules of a Muslim's life, I start with the opening words of the holy Quran, which are the first words which every Muslim child is made to learn, the first words which every Muslim is directed to utter when beginning any important affair. Their more shortened form is simply *Bismillāh*, which rendered literally into English would be, "In the name of Allah." In one way the *Bismillāh* is the quintessence of the whole of the Muslim sacred scriptures, the holy Quran, for it is the essence of the first or the opening chapter of the holy Quran, which again is the essence of the Quran itself. Why it is made the first utterance of a Muslim in all his affairs of everyday life would be made plain by a reference to the circumstances which first brought the words into existence.

Deeply affected by the fallen condition of humanity, by the degeneration of the whole of the human race, Muhammad, the greatest benefactor that humanity has known, had resorted to the Cave of Hira to find a corner of solitude for the outpouring

of a sincere heart. Though he had only seen the fallen condition of the Arab and the Syrian, his pure mind was aware of the corruption of all nations. He had not the means to bring about a reformation. His father had died a few months before his birth, the loving mother had been taken away while he was six years old, and at eight he was deprived of the affection of an old grandfather. He possessed no wealth. Nay, he had not even received education. He did not know how to read or write; he was an *Ummi*, as he is so often called in the Quran. He felt deeply for fallen humanity, yet he was unable to raise it by his own exertions. He had not the means to do what his soul yearned after; he was unable to see his way; he was in utter bewilderment, a *zall*, as the holy Quran calls him (xciii. 8). It was then that the truth shone upon him; a supernatural light came to guide his way. The angel of God, the great revealer of Divine secrets to His chosen ones, made his appearance and told him to read. "I cannot read" was the answer. "Read," said the angel, and the bidding and the refusal were repeated thrice. Yet how could one read who had never learned reading or writing? "Read, in the name of your Lord," said the angel. "Who created; He created man out of love." There was no more darkness, no more bewilderment; a brief pause of anxiety as to his ability to bear the burden of the Divine message, and then he set earnestly to work. What the Prophet was unable to do by his own exertions was done by the Lord's help. "In the name of your Lord" were the words which made the impossible possible; and the Muslim is taught to follow the example of his Prophet, to surmount difficulties, to achieve that which it is impossible to be effected by human exertions, *in the name of Allah, the Beneficent, the Merciful*.

The *Bismillāh* is thus the key to all the serious problems of life. The human mind is conscious of its weakness, but Divine help enables man to surmount the greatest difficulties. With man many things are impossible, but with God everything is possible. The *Bismillāh* thus reveals the right attitude of the human mind towards the great Mind of the universe, viz., that it should always seek a support in the Mighty One who is the source of all strength; and thus Divine Unity finds expression in the life of man unapproached anywhere else in the history of religion.

And what a picture of Divine attributes does the *Bismilláh* draw. Allah, Rahmán, Rahím, are the three words which a Muslim utters day and night, and therefore it is necessary to see what they mean, because these are the Divine attributes which furnish the guiding light to a follower of the holy Prophet in the transaction of his affairs. The word *Allah* is a unique emblem of the Unity of the Divine Being, for never has the word been applied to any being other than the One God. *Allah* is also a name which, according to all lexicologists, *comprises all the attributes of perfection, all the excellent names*. *Rahmán* (or the Beneficent God) signifies *one possessing the quality of mercy in the highest degree, one whose mercy is exercised towards His creatures without their deserving it*. The word is thus expressive of the loving beneficence of God which is exercised towards the whole creation, towards all men irrespective of their *creeds* or their *colour*. There is no example of this loving beneficence in the human relations. The third word, *Rahím*, also conveys an intensive idea of the Divine mercy, the reference in this case being to the *constant exercise of the quality of mercy* in the Divine Being, to His mercy as it is exercised towards those who make themselves deserving of it. Hence the three words *Allah*, *Rahmán*, and *Rahím* of which the *Bismilláh* is made up stand really for *perfection*, *love*, and *mercy* of the Divine Being; and the man who seeks the help of the Perfect One, the Loving One, the Merciful One, places his trust in the right place, and cannot be disappointed.

It will also be seen what idea of God must be prevalent in the Muslim's mind. The *Bismilláh*, as I have said, is the sum and substance of the teachings of the holy Quran, and the Divine attributes finding an expression in it give us, therefore, a true picture of the Divine Being as the religion of Islam represents Him to be. Perfection, love, and mercy are the preponderating attributes in Him, and it is therefore of Divine perfection, Divine love, and Divine mercy that the Muslim sings day and night, and it is perfection, love, and mercy after which a Muslim is taught himself to aspire.

Some critics have suggested that the *Bismilláh* in the form in which it appears in the holy Quran was first taught to the Arabs by the poet Umayya, of Taif. This is certainly wrong. The Arabs used a different form, and their aversion to the use of the *Bismilláh* is shown so late as the drawing up of the truce of

Hudaibiyya in the sixth year of the Hejirah. It was then that Suhail ibn-i-'Amru refused to prefix the *Bismilláh* to the agreement. That some nations had some such form which they prefixed to their writings cannot be denied, but this does not show that the sublime ideas finding expression in the *Bismilláh* and the wonderful moral lessons which it gives were borrowed by the holy Prophet. It is in the choice of the words that the real beauty lies, for the real message of Islam was the perfection of religion, and this perfection is made clear in its *Bismilláh*, in the very first words with which the Quran opens. The holy Book has never claimed that what it preached was entirely unknown to the world before ; it only lays claim to purifying and making perfect the old doctrines. The words *Bakhshaishgar* and *Dádár* of the Zoroastrian religion, meaning respectively the *Pardoner* and the *Just*, make no approach to the beauty of the two fundamental attributes of *love* and *mercy* made manifest in the words *Ar-Rahmán* and *Ar-Rahím*. The choice of these two attributes of love and mercy as the prime attributes of the Divine Being is sufficient comment on the misstatements of the carpers who represent the God of Islam as cruel and wrathful.

A MESSAGE FROM THE WEST TO THE EAST

THE LORD OF THE EASTS AND WESTS

IT is with immense pleasure that we insert below a beautiful and concise dissertation on the vexed question of the East and West, in the form of a lecture, which "hits the right nail" most opportunely. It comes from our eminent sister and friend, Fátima Violet Ebráhim, a Scotch lady, who was the first person on the British soil who came forward, some time in 1913, to embrace Islam at the hand of the Khwaya Kama-luddin. The lady, with her husband, Mr. Ghulam Mohammed Ebráhim, so well known to his friends in London for his affable and graceful manners, went on a visit to India in the end of 1914. They are at present at Bhopal. Mrs. Ebráhim has been given every welcome by her sisters in faith. There is a club in the State which goes under the name of The Princess of Wales Ladies' Club, where a garden-party was given in the honour of Mrs. Ebráhim when she gave utter-

ance to the following. Her Highness the Begum, who is the patron of the club, also graced the party by her noble presence. We cannot but admire the circumspection and ability with which the worthy speaker has dealt with some of the questions of vital importance of the time. Mrs. Ebráhim has rightly invited her Indian sisters' co-operation in the cause of Islam, but we think she herself is wanted much more in England than in India: she may be able to bring a torch of light, which has enlightened her own mind, to many a benighted quarter here.

YOUR HIGHNESS, LADIES AND SISTERS IN ISLAM:

I come to you with a message from your sisters in the West. Apart as we may be located under the man-division of the earth, yet we are at one, cemented to each other by the strong bonds of our faith in Islam. How short-sighted was Rudyard Kipling when he said:

"The East is East and the West is West,
And never the twain shall meet."

He should have waited some years more—for to-day—to see East and West meet at the holy feet of the Prophet of Islam. How rightly, over thirteen hundred years ago, the Creator of the Universe was styled in the Quran as the Lord of the Easts and the Lord of the Wests, which showed there were more than one East and West. One could hardly have believed then the truth of the divine expression, as seemingly there could not be more than one East or one West.

But the later discoveries which have come forward simply bear witness to what the Book of God, revealed in the desert, said long, long before. It was found that the earth was round like a ball, and every inch on the surface of the earth in its relation to the sun when it rises or sets, is an east and a west. The Lord of the East and West, as He was known before, became the Lord of the Easts and the Lord of the Wests after this revelation in the Quran.

But did this Quranic verse come only to reveal some geographical blunder and correct our physical division of the earth? To think so would be a great mistake. Nay, the revelation had some deeper object to accomplish. The All-Knowing God knew of the days to come, when this man-division

of the earth into East and West was to affect human destinies seriously, and produce far-reaching consequences detrimental to true human fraternity.

The world I wish could have appreciated this revelation of the Quran some centuries before, and all these undesirable distinctions of race and colour would have been stamped out from the surface of the earth with the happy amalgamation of the East and West in the current sense of the word. The world would have fared better and the millennium of peace reigned everywhere, and the will of our Father in heaven be done "on earth as it is in heaven," as prayed for two thousand years ago on the Mount of Olives by the Prince of Peace. For what, after all, is that Divine will in heaven concerning man? It is not difficult to find out. Every man comes to this world equipped with equal divine blessings—the same hands and feet, the same eyes and ears; in short, the same senses, within and without, have been given to him. The world, with all its marvellous resources, presents itself to him in the same way everywhere. All the manifestations of Nature are equally within his reach to his best use. Equal chances and occasions were meant to be open to him everywhere. Do not these broad Divine morals, thus evinced in the universal Providence of the Lord, show His will that is in heaven, namely, to establish universal brotherhood of man under the universal Fatherhood of God. Blessed be the memory of Muhammad, the great benefactor of humanity, to whom this secret was revealed when he taught us to begin our daily prayers with "Al-ham-do-lillah-i-Rabbil-Álámín." All praise and glory is due to Allah, the Creator, the Nourisher, and the Sustainer of the whole universe, the Lord not only of India and China, or of Europe and America, or of Australia and Africa, but the Lord of all nations and countries, the Creator of all races and colours, and the Master of all times and ages. What, in fact, the Lord Jesus Christ prayed for, Lord Muhammad found means to get accomplished. When the former said, "Thy will be done on earth as it is in heaven," the latter taught the world the real secret to have that will established, which, in fact, was to establish universal brotherhood of man under universal Fatherhood of God. Yes, a Muslim is taught this healthy lesson when he goes five times a day to his Lord and says, "Al-ham-do-lillah-i-Rabbil-Álámín." Only this truth

when brought home to us, can remove all those artificial narrow-minded and sordid barriers which divide man from man and separate brother from brother, and thus disintegrate the very fabric of humanity. If in our days any nation badly needs this lesson, it is in the West. I wish Islam had gone to the heart of Europe some centuries before, and the world could have been saved these throes and agonies which humanity is suffering to-day; because nothing but lust lies at the bottom of this great conflagration which has sapped the very life of humanity and reduced to ashes in Europe what was good and noble there.

This hate between man and man, this preconceived superiority of a nation over a nation, this false and base hunger of domination of one over the other, all come from the same canker of sordidness and self-imagined precedence of one over the other. Yes, Europe needs a lesson of equality between man and man. She has to learn the true and world-wide democracy of Islam, and appreciate those fraternal fellow-feelings which ought to be the necessary assets of one who says, "Al-ham-do-lillah-i-Rabbil-Álámín."

But have you not, sisters in Islam—and through you I wish to convey this message of mine to my brethren in Islam—*disregarded your first duty of preaching the truth to others* and to those who needed it most? For Islam, as I understand, is the only religion which inculcates proselytization and bringing others to her fold. All other creeds besides Islam were meant for those to whom they were first addressed; but Islam came with its world-wide mission. While other religions were meant to be tribal, Islam was ordained to be universal.

But what an irony of fate: others, who have not been taught by *their holy books* to extend their proselytizing activities to other nations, leave no stone unturned to evangelize others; while Muslims, with whom to preach Islam to others is an article of faith and a bounden duty, have shown such negligence in this respect. *Are you true, ladies, I say, to your own faith, to your own Prophet, and last of all to your own God?* I say, "No, you have been ungrateful to Islam, and consequently deprived of those bounties and blessings of God which only come to the true servant of His." A sort of blight reigns all over the so-called Muslim nations, but they

have to blame themselves for it, as they are only reaping the fruit of turning their backs to the Quran and its holy injunctions.

Sisters in Islam, you have a great future before you. You have glorious traditions in the past. Why don't you do what your men ought to have done long ago?

We read much of the glories of our Muslim sisters in the days gone by. They used to help man in the furtherance of Islam. The time and the circumstances attending it, I admit, have changed, but you can help the cause as well, according to your best means and to the requirements of the day.

I wish one of you could have been in the West to preach Islam to your Occidental sisters. Europe presents a fair field for the propagation of our faith, especially in the fair sex. Look at the number of men and women who have embraced Islam within the last two years. Even there you will find *that women are ahead*; the number of female conversions immensely exceeds that of the male. Roughly speaking, some eighty ladies have come forward to declare their adhesion to Islam in the course of the last two years. I say, "*come forward*," because there are hundreds who are quite prepared to accept Islamic truths, but they have not been properly approached. The reason why Islam appeals to the female mind is not difficult to find. Islam only, to my mind, brought emancipation to the weaker sex. Islam, so to say, brought man and woman on an equal footing. *Islam gave such rights to us which no religion, philosophy, or civilization could hitherto give.* The Prophet of Islam has rightly been styled in the Quran as "the Blessings to the universe," but I may be allowed to say he is a Blessing to women especially; in fact, their only Redeemer and Benefactor. May his memory be ever green, and the choicest blessings of God be on his soul! What the Suffragist movement can legitimately demand from man has already been awarded by Islam to woman; therefore I say *this is the time for spreading Islam in the West.* The field is ready for the sickle, but where are the proper workers? Your few men are no doubt doing immense good there, but I emphasize *the necessity of seeing one of you as a co-worker in this holy field* in the West.

Islam has produced many an Hypacia in its past days who used to lecture in public on philosophy, rhetoric, and the

law ; I wish I could see a Rabia Basri in England, and then, dear sisters, you will find how Islam takes hold of the fair sex there. A woman can appeal to her class on occasions not open to the other sex ; she can command means not available to man. I think the importance of what I say cannot be much exaggerated. Send one of you to Europe, and your efforts will not fail to secure the best of fruits.

THE DEBT OF CIVILIZATION TO THE ARABS

By S. H. LEEDER, Author of "The Desert Gateway,"
"Veiled Mysteries of Egypt," etc.

(Continued from our last.)

IN the *mathematical sciences* the Arabs excelled, securing the permanent revival and diffusion of the previous knowledge of the Greeks. The greatest debt that civilization owes them in this connection is, however, the invention by them of what are called figures, or numbers. The mode of arithmetical notation by the letters of the alphabet, the only method known in ancient Europe, made an insuperable bar to the progress of the Greeks in numerical calculations. If the Arabs did not actually invent numbers—as I believe they did—they rendered a great service to humanity by adopting them from the Indians or Chinese. From the time of this change the art of calculation was advanced in such a way as to add to the general progress of knowledge and to the practical employments of ordinary life. The commerce of Europe benefited immensely, for improved calculation rendered commerce an intellectual pursuit, and those who now accumulated wealth by its aid became the best patrons and protectors of the liberal arts and of every species of mental calculation.

The Arabs were unquestionably the first who discovered the true utility and importance of the science of *algebra*. As the remains of the old Arabic learning are examined further evidence is still found of their profound proficiency in this science ; indeed, it is thought that the modern history of mathematics may still receive considerable illustration from unexplored Arabic MSS.

A most elementary knowledge of *astronomy* shows the

importance of the contribution of Arab students to this subject. The very names used in this science are to a great extent of Arabic origin. They detected the errors of former systems, and drew conclusions of their own, from their own observations, respecting the laws and motions of the heavenly bodies. I will not trouble you with details, only mentioning that great accomplishment *the measurement of the earth*, undertaken by the command of Almamoon in the plains of Mesopotamia, which is an illustrious monument to the skill and zeal of the Arabian astronomers. This with other discoveries made possible a just knowledge of the true fabric of the world.

The study of *optics* was greatly advanced by the Arabs, the works of Al-Hazen in particular being rich in optical discoveries and observations. An interval of one thousand years divides Ptolemy from Al-Hazen, but in the history of optics he is his immediate successor. In the laws of refraction, in fixing the height of the atmosphere, proving that above its elevation there exists a substance of greater rarity than the air, he did original work, but above all he discovered the theory of the telescope nearly five centuries prior to its practical invention. It is to him that we owe the invention of spectacles.

Respecting the Saracens the remark has been justly made that in the prosperous age of their empire they never effected a conquest without laying at the same time the foundations of a city. Out of this policy arose a national taste for *architecture*. In this art they did not imitate, but followed the bent of a national genius which manifested itself in the first days of their glory in a way that is wonderful considering the primitive state from which they emerged. The celebrated mosque of Omar at Jerusalem was nearly coeval with the period of their earliest conquests; and in Cairo you have those wonderful mosques of Amr and Touloun which seem to exist to illustrate how much the world owes to the men who built them. We need not trouble ourselves with details; this fact is enough that the solitary remains of the Alhambra in Spain would completely vindicate the claim of the Saracens to a leading share of the art of architecture in modern Europe.

We now come to a subject which should be of supreme interest to the modern Oriental. In those old glorious times, I do not hesitate to affirm, the spirit of Arab improvement received its first impulse from the national taste for *agricultural*

pursuits. I wish the young men of Egypt, and of the East generally, would take this to heart. They are at this time feeling the stirrings of new impulses towards advancement and improvement, and in Egypt especially much of this is due to the revival of agricultural prosperity. I have never ceased to beg the well-placed young man of the Orient to turn his thoughts away from the false pleasures of the town and the trivial round of government and other office employment, to those more vital interests connected with the scientific cultivation of the soil and the improvement of the lives of the mass of his fellow-countrymen, who are the true wealth producers of Eastern lands. Your forefathers, I say to them, when a passion for the acquisition of knowledge possessed them, as it possesses you to-day, used all their powers to foster the development of agriculture. Babylonia, Persia, and Egypt, the earliest Arab conquests, were speedily improved by the practice of cultivation of the soil. Agriculture was exalted into an art. They studied the laws of irrigation, and as the resources of these countries increased, they sent out men so skilled in agriculture that first in North Africa, and then in Spain, a new era was created, through their example, in the history of European husbandry.

They introduced to Europe the *cotton plant*, a fact of stupendous importance in the development of the trade of the world—of which England has enjoyed such a rich share. The sugar-cane they took to Granada, from thence it went to Madeira, and from Madeira to the West Indies. These two facts alone were vital enough to completely change the history of commerce.

The industry of the field led, as it infallibly does in national history, to *commercial greatness*; and it was under the prosperity which grew out of agricultural industry that the *arts* as well as the *sciences* flourished.

The weaving of silks and cotton, the printing of calico, the dyeing of stuffs, the making of glass, the working of metals, the carving and encrusting, and especially the enamelling of steel, were amongst a few of the arts and crafts which were brought to such a high pitch of excellence that workers of the present day draw upon the treasures of that glorious period. And this was done at a time when the almost exclusive occupation of European nations was the destructive pursuit of war.

It is useful to recall that glass was not introduced into English domestic architecture until the reign of Queen Elizabeth; yet in Saxon times history speaks of an Arab kiosk at Toledo gorgeous with transparent as well as stained glass.

Another debt, and perhaps the greatest, is *the invention of paper*, another of those discoveries almost certainly due to the Arabs which preceded and prepared the way for our greatest European accomplishments. As, humanly speaking, it seems that without the invention of the Arabic numerals modern science could scarcely have advanced, so it is obvious without the invention of paper the uses of the art of printing must have been curtailed.

The bounds of *geographical knowledge* were enormously enlarged during the Western empire of the Caliphs. The commercial intercourse of the Saracens with the north of Europe is among the most interesting results of their indefatigable spirit of adventure; their merchants and travellers visited the trackless wastes of Siberia, Russia, and Sclavonia. Their discoveries along the coasts of India and Africa are too well known to need comment. The science of geography became a favourite study. An illustrious man called Abulfeda left a great work on geography which is alone sufficient to establish this. His love of knowledge led him among many other countries to England. Our progress in this science, and the marvellous advances in the science of navigation which have so added to Western power, have an immediate connection with these early Arabian accomplishments.

It was in Spain, as we all know, that the golden age of Arab advance culminated. Under the fostering care of the Arab conquerors, and the industry of their people in agriculture and commerce, a period of prosperity set in in Spain which had never been in any way approached, and which since the fall of Arab power has never been regained. While merchant ships constructed at the cost of the sovereign took the produce of Spain into the ports of Egypt and Syria, the country itself was improved by the making of roads and bridges, and the building of commodious inns, showing how well were understood the importance of opening facilities for internal communication as one of the first great measures for advancing the civilization of any country. The Romans themselves scarcely excelled the

Arabs in this civil department. It was from the Arabs that modern Europe received its first lessons in this work. All this led to the development of trade, until the general prosperity was such that Abderrahaman III drew from this kingdom a revenue of about six million sterling, a sum which in the tenth century most probably surpassed the united revenues of all the Christian monarchs.

But how well these Arab rulers realized that man cannot live by bread alone. With increasing wealth a greater glory was given to the worship of God, and with every additional place of worship there was ever-increasing attention to the religious instruction of the young. Then, as now, all education began with the study of the Quran, but the mental progress of the Saracens when once set in motion was not to be arrested by a single study; and schools of science and philosophy everywhere sprang up, as by enchantment, from the Kuttabs. From these schools again arose colleges, and from the colleges *universities*.

This civilization became so marvellously widespread that the full history of it is only just being recovered. The West seems to have forgotten that from Spain the pioneers of civilization crossed the narrow sea dividing them from Morocco, and established centres of learning in such places as Tunis and Fez from which they made regular routes across the vast Sahara Desert, to found other seats of great empires as far south as Timbuctoo, which became the centre of a civilization of such an order as to win recognition from travellers from the most learned countries of the day. It thrills the imagination to think of these camel caravans setting out from the cities with the latest books, and conducting the most accomplished students and rulers to enlighten the inhabitants of far distant regions across the desert which to modern resources seemed until thirty years ago to be almost outside the realm of re-discovery. We used to speak of the "dark continent," but recent scientific examination shows that the Soudan and the heart of Africa down to the Niger region were at one time the seats of great black empires, possessing civilization considerably ahead of the European states of the time. "Our European ancestors," says a recent writer, "seemed to the refined and learned Arabs of that day more barbarian than the people of Negroland." A civilization was established which, however imperfect, had

sufficient stability to maintain empire after empire through a known period of 1,500 years. I suggest that it is a subject which some of the rising scholars of the East might take up, to show the reasons why all these states so mysteriously disappeared, in the sixteenth century, from the comity of nations.

But if the states disappeared, I can say of my own knowledge of Northern Africa and the deserts beyond that there are traces of what we call *breeding* in the people which, I think, must be traced back to the times of enlightenment. How else can one explain that culture of mind which even in the distant oasis is never entirely absent from the Moslem leaders.

In the West the civilization of Spain spread by imitation to France and Italy, where universities were started at Bologna, Padua, and Paris, their whole course of studies bearing the marks and traces of their Saracenic origin.

The formation of *public libraries*, to which the great Almamoon brought endless energy and more than royal expenditure, have been from the age of the Abassides to the present day the theme, the praise, and the wonder of the learned world. The Royal Library at Cordova in the tenth century was a noble collection, which not only in its contents but in its arrangement and by its catalogues, can bear comparison with most great collections even of the present day. One of the best ascertained facts in the history of the revival of letters is that Europe borrowed from the Saracens the institution of her public libraries. It was at the sight of the numerous libraries which the Arab princes had amassed and placed at the public service that St. Louis first conceived the resolve to form a similar establishment in France. The King's library in Paris was the original model of all the great public libraries of Europe.

Under the encouragement of the rulers, learned men from all parts of the world gathered in the capital of Spain. This led to the exchange of thought by men of all views and all religions. Then the Caliphs, in the tenth century, founded *learned societies* for the advancement of philosophy and the encouragement of polite letters. Men met together with but, one aim—the enlargement and perfection of general knowledge, and the civilization of the whole world was benefited. So much for the blessed word *fanaticism* with which Islam is assailed. Why, talking of *fanaticism* the Arabs have never had anything

comparable to the Christian fanaticism of Spain of later times. The West has totally forgotten (we have a convenient memory in such things) that throughout our dark period of the Middle Ages, when the Catholic Church was asserting its claim to dominate the conscience of the Western world, all that was independent, all that was progressive, all who were persecuted for conscience' sake, took refuge in the Arab courts then flourishing in Africa. Art, science, poetry, and wit found congenial homes in the colleges of Fez, in the palaces of Morocco, Tripoli, and Tunis. One very important feature of these societies was that they numbered amongst their members several distinguished *women*. The names of Lobna, Fatima, Aisha, Khadiga, Mariem, Valadah of Cordova, and Rbiiya are particularly to be noted, for the honourable mention made of their mental accomplishments and genius in the literary annals of the Spanish Saracens. Among the famous surgeons some of the most celebrated were women.

And let me note that about the same time, or a little later, there were learned women even in Mecca itself. Even in theology they were distinguished. Carima delivered lectures on tradition to great numbers of students in Mecca; and Shaheda was celebrated as a teacher of the doctrine of traditional theology. Thus other blessed words, connected with the position of women in Islam, are disposed of—the veil, seclusion of the harem; a word in itself dear to the salacious ignoramus of the West; more dear even than the word polygamy, of which we say so many things that are false.

To go back to Egypt. At the same time of which I have been speaking, civilization there was at a great height. Alexandria possessed a university of no fewer than twenty colleges, to which men came from all parts of the world. Cairo abounded with colleges of hardly inferior extent and splendour. The magnificent mosque of Sultan Hassan, which was a college, shows the scale on which the schools were built; it is to this day sufficiently strong and spacious to be used again if necessary, as it has been in the past, as a citadel of military defence.

I pass over the *decadence* of this splendid power. Not, as I said recently in addressing the students of the National College in Cairo, and perhaps I may repeat it to the Egyptian students in England, because either one or the other of us would wish

to ignore it, or are afraid to consider what has been the dark age of the East.

But there is a sense in which it is a good thing to forget those things that are behind, so far as they hinder our progress. It thrills some of us people in the West to witness the dawn of a new and glorious day which is certainly coming in Egypt and the East at this time. What is the word that one hears there on every side—*education*. It is education that commands respect; I am almost amused to hear the scorn of my Oriental friends there for mere *wealth* as against learning.

May I presume so far as to beg the gentlemen who have left the Orient to avail themselves of Western knowledge to remember, above all, that with all your *getting* you must be willing to *give*. The generosity of the East is a most admirable virtue. Let this generosity extend to the realm of learning. Does the wealth that maintains you here come from one of those beautiful villages in your own country? Think what you may do to uplift the patient people who work for you there. The young man who would take back to his birth-place the intelligence, the knowledge, the varied interests he has found in foreign travel and in study abroad, to make one village in his own land a cleaner, brighter, happier place for the poor, might be doing more for his country than even a soldier or a statesman.

This is what we call *social* work. It is what Egypt and India are badly in need of. May I beg of you gentlemen of the Orient to study the *social work* of England by which the poor are uplifted and helped. I have met rich young men in Algeria and in Egypt who do not know how to spend their wealth, and who do not know what to do with their time. Egypt, I know, teems with opportunities for men of wealth and leisure to help in her regeneration. I believe, indeed, that there is no country in the world which offers such a splendid chance for the highest social service.

This is the sort of work to save a rich young man from boredom—the boredom of sitting too much in cafés, the boredom of too much newspaper reading and too much talk. This is the sort of work for true patriots, who love their country and wish to serve her and bring to her permanent greatness and a true liberty which no power can deny her.

I have shown the claim you have to come to the West

and take back with interest what has been borrowed from you. In the name of God I earnestly entreat you not to take from us those evil things which belong not to civilization, which have nothing to do with advancement, but are of the *devil*. Intoxicating drink is forbidden you; and *gambling* also, in your Holy Book. They are the curse of the West, to be shunned, not copied. Instead of leading to a happier life, they lead to death; well might Lord Cromer call that quarter of Cairo where false pleasure is sought—"the grave of Egypt's best Treasure."

Is there any reason why the people of Arab descent should fail in the qualities of industry, firmness, steady application; in that iron determination which leads man to see to a successful finish any good work he takes in hand?

Is there any reason why, as the wealth of Oriental countries increases, as it is doing every year from the productivity of the soil under improved conditions, the Oriental should not himself be equal to the *trade* and the *commerce* which is growing up? Is it necessary that this trade should pass into the hands of aliens, men of other races, many of whom have little feeling for the true welfare of your country? You want the wealth which comes from trade, so that the art and science and general culture of your country may benefit. "Honest wealth," said the Prophet, "is good for honest men." Remember that it is as honourable to study trade and agriculture as to seek to enter the crowded professions, or to wait for chances of state employment.

My last question is: Is there any reason to be found in your *climate*, or in your *ancestry*, for what we call *slackness* in any affair of life? As for climate or ancestry, let me remind you (before you give an answer to my question) that your great warrior Amr, with his Arabian army, conquered Egypt, performing great feats of bravery and endurance, in the torrid month of July. As to *industry*, while the Christian is a hundred times urged to work while it is yet day for the night cometh when no man can work, so to the Moslem there is the same sacred message. Ali said: "I marvel at him who is slothful, knowing that death pursues him." And these great words are in the Quran:—

"Those believers who sit at home free from trouble, and those who do valiantly in the cause of God with their substance

and their persons, shall not be treated alike. God hath assigned to those who contend earnestly with their persons and their substance a rank above those who sit at home. Goodly promises hath He made to all. But God hath assigned to the *strenuous* a rich recompense above those who sit at home" (Sura iv. 97).

THE PHILOSOPHY OF MUSLIM PRAYERS

III

IN my last two articles under the above heading I have tried to show that the fixing of the time for formal Muslim prayers and making ablutions necessary before prayers had an object and a meaning. Now I will endeavour to show what the different positions and postures in Muslim prayers signify. There are two kinds of prayers among Muslims. One is *Farz*, and that is mostly said in congregation, when a congregation is possible. The other is *Sunnat*, and that is said singly. There being no priesthood in Islam, in the congregational prayers some one from the congregation stands forward and leads the prayers. He is called *Imam*. It is the duty of the Imam to see that perfect discipline prevails in the congregation, and that each row is straight. Muslims always and everywhere face the Holy Place of Kaaba while saying their prayers. The object of this formality is simply disciplinary, otherwise the Quran has warned its followers thus :—

"There is no piety in turning your faces towards the east or the west, but pious are they who believe in God, and the last day, and the angels, and the scriptures, and the Prophets ; who for the love of God disburse wealth to kindred, and to orphans, and the needy, and the wayfarer, and those who ask, and for ransoming ; who observe prayer, and pay the legal alms, and who are of those who are faithful to their engagements when they have engaged in them, and patient under ills and hardships, and in time of trouble : these are they who are true, and these are they who are on their guard" (Quran).

The first motion in the prayers is to raise up both hands to ears in a standing position ; and this signifies that the devotee has become now deaf to every other call but that of the prayers to the Almighty. He or she stands now in presence of the Creator. "I turn my face to Him who hath created the heavens

and the earth, following the right faith. I am not one of those who unite others with God" (Quran) is on his or her lips. After standing for awhile the devotee folds the arms, with a view to adopt a more respectful attitude, and reads the opening chapter from the Holy Quran, which is the best prayer that can be conceived. After repeating some other verse he makes a low bow in all humility, repeating, "Glory to my Cherisher Who is Mighty." Then he stands up again, saying, "Allah accepts him who gives praise to Him. O our Cherisher, Thine is all the praise." He does not only repeat this in praise of his Cherisher, but he instinctively feels that he has not been sufficiently humble and thankful; and with this thought in his mind, down he goes on his forehead, and is not satisfied until he has repeated the most humble obeisance which any person can do. His forehead touches the ground, and he humbly repeats, "Glory to my Cherisher, Who is Most High. O Allah! Thine is all the praise; O Allah! grant Thy protection." After his *sijdas* he stands up again, and again humbly makes a bow, and again prostrates, then he sits in a respectful attitude. The prayers are finished by invoking Peace and Mercy.

A Musalman prays to none but to Allah. He does not stand in need of any intercession. He holds direct communion with his Maker. No wonder, then, that he does not feel satisfied until he has adopted all the postures of humility before Him. These different positions simply inculcate that humility in man which is due to the All-Merciful and Loving God. They show, as it were, different degrees of humility—first standing respectfully, then bowing, and then prostrating. But these postures are not indispensable. A Musalman can pray to his God in his bed, while riding, while travelling in a train.

The object of making the different positions necessary in formal Muslim prayers is to impress upon the mind of the devotee that he actually is in the presence of God. It can well be realized what a beneficent effect it would naturally have upon the morals of persons when they find themselves in the presence of the All-Seeing and All-Knowing God five times a day. The very knowledge of the fact that they are accountable five times every day to a Great Judge is sure to have a healthy effect upon the minds of peoples. A Muslim feels responsible to himself, and he then has no need of fearing any human being. The humbler he is before God, the more erect he can stand before

his fellow-beings. There is no theory of redemption in Islam, so the responsibility of seeking forgiveness rests upon the shoulders of every individual himself, and he feels that he should himself in all sincerity and humility ask all that he wants to ask from his Creator. So he humbles himself as much as he possibly can. The Islamic notion of Godhead, too, is different from that of the Christian notion. The God of Islam is all-powerful and all-merciful. He says: "Ask for from Me, and I will grant." The Quran says, "Is not He Who answereth the oppressed when they cry to Him, and taketh off their ills?"

A scapegoat was never required by the God of Islam to forgive the sins of humanity. The God of Islam is Loving and Merciful, not spiteful and bloodthirsty to have His own "Son" butchered before He would care to forgive the faults of His creatures. Anybody who sincerely and humbly asks pardon from Him, He forgives him. The Musalmans themselves have greater self-respect than their Christian brothers. They would much sooner go to eternal perdition than get their salvation by the sacrifice of another person—even if that person be the "Son" of God Himself. They would never like their sins to roll upon the back of somebody else. They realize their own responsibility, and it is therefore that they are so prayerful and so humble.

From a religious point of view the different positions in the Muslim prayers are meant to create the spirit of humility and earnestness, but they have also a secular significance, as Islam is not a dreamy faith but a reality—a practical religion which seeks the good of this world and of the other. The secular importance of the different positions adopted by Muslims in their formal prayers lies in their being democratizing. When a peasant stands shoulder to shoulder with a prince, when a poor man in tattered garments sits side by side with a wealthy "knut," when an ordinary citizen prostrates on the same ground with his king or governor, the arrogance and the pride of the "swell and the swanky" receive a salutary check, and in the minds of the poor a healthy idea of self-respect is instilled. Self-respect is the birthright of all humanity, of all peoples, whether they live in the East or in the West, are coloured or discoloured, are rich or poor. Arrogance in the people of every country is a curse not only to the society, but to the whole humanity. Islam has adopted means practised five

times a day to foster one and to subdue the other. What a beneficial religion Islam really is to humanity!

AL-QIDWAI.

(*To be continued.*)

FADS, FANCIES, AND FAITHS

A CHATTY CHAPTER ON MINOR MATTERS

By Professor N. STEPHEN

"Now which is which? and which is t'other?

It seems to me an awful smother;^{*}

Or which is faith? or which is fad?

Or is fad only faith run mad?"

Old English Broadsheet.

NO student of religious systems can fail to note that all those of any importance rest on two main points: first, a belief in a God (more or less spiritual) who is to be worshipped; second, a belief in and expectation of a future life. But beyond that we meet confusion worse confounded; so many little fads and fancies have been added to faith from time to time that, incredible as it may seem, there are in England to-day (A.D. 1916) 150 different sects or creeds having recognized places of worship, besides some less known, having no place of meeting.

In a few cases there are broad cleavages, such as Unity and Trinity; in others, some racial peculiarity or custom of the land where the particular creed originated. But in *nearly* all the differences are of little value, arising in many cases from personal ambition, or the hope of personal profit; in most instances they are little more than the fancy or fad of their founder, and, strange to say, the less important the particular item or items of difference are, the more bitterly and dogmatically are they fought for.

This was the line of thought which recalled to my mind the quaint rhyme which heads this paper; it is not perhaps in the best vein of poetry, being somewhat of the doggerel variety, but it shall serve as a peg on which to hang a few thoughts, suggested by some conversations I have had with various persons during the last year.

Two things, in particular, have forced themselves on my

^{*} Smother, in old English, is smoke or reek from a covered fire—a mist or fog.

notice. (1) That fancies may easily become faiths, or may end as mere fads, just according as a person is prepared to think them out broadly, to submit them to the test of reason, or at least of reasonable deduction, both as to their truth and value ; or, on the other hand, is only prepared to follow them blindly wherever they may lead, riding roughshod over all obstacles, and disregarding all arguments that may be advanced against them. (2) That the less the value of, and the more shaky the foundation on which their fad is built, the more touchy are its supporters, and the more firmly convinced are they that all who differ from them are foolish and unknowing persons, whose ignorance may be pitied but not condoned, and who must for ever stand on a lower intellectual level than the faddist in question, who is always ready to answer any objection by that irritating and cock-sure phrase, "I know better, sir."

On the other hand, the man who really *knows* something, be it ever so little, has begun a process of broadening thought, which makes him more and more uncertain of his own knowledge or deductions, and more and more tolerant of the views of others with whom he may come in contact.

Why is this? Simply because he can only learn by having some of his own little or early ideas or fads knocked about his ears from time to time, as they are shown to be less true, less important, or of more limited application than he thought them ; this as the result of his deeper or wider research.

Thus he learns that the most advanced knowledge may be made more perfect by time and thought, and comes to realize the true meaning of that saying by Greville,¹ that "Human knowledge is the parent of doubt," and that in knowing much he knows ever more fully how far he is from knowing all.

I think it will be admitted that all persons have during their lives had many fancies, some fads, and at least one faith, it may be faith in God, or possibly in some fellow-man, or more often woman. The Atheist may say he has no faith—but he must have, or he could never feel sure his views were right, as he thinks they are ; the Agnostic may say, "I have no faith ; I believe only what I know"—but he must have faith in more than one person, of whom he knows little but believes much. Faith is not a matter of religion only ; it enters, for good or evil, into all our lives, and every hour of our lives. Social life, business

¹ Greville, a writer of the sixteenth century.

life, would be impossible unless we had faith, *trust*, in our fellow-men.

I know of no more miserable bit of worldly wisdom than the oft-quoted "Trust no man," or "Do, or you will be done," to use a common vulgarism. What a mean, unhappy man must he be who lives in a continual fear that his fellows may deceive him or get the better of him. Personally, if I must choose, I prefer to be done occasionally, rather than live in such an uncomfortable atmosphere.

It may be most convenient if we consider our three points in this order—Fancies, Fads, Faiths: because our fancies may grow to extreme measure and so become fads; or our fads be so modified, or perhaps so fixed, as to become faiths.

The word "Fancy" has several definitions. According to the dictionary it may mean merely a piece of ornamental work—with that kind we have nothing to do at present; but we also find it may be "an idea, or opinion, or thought, which pleases our taste or imagination"—we need not go beyond that.

It will be admitted that at one time or another, probably at many times, we all meet with thoughts, or ideas, which appeal specially to *us as individuals*, in most instances because they agree with some preconceived idea of our own, and so we are biased in their favour; and if we are blessed or cursed (I do not know which is the best word to use) with a fair conceit in our own abilities, we shall probably nurse that idea, or fancy, till it grows into a fad, till our mind is obsessed with it to the exclusion of other and better founded knowledge.

This will be found especially so in the case of a young student, who notices, for the first time, some new fact (new to him, that is) or some new action, which he has never met with before, but which seems to upset some old theory, and he at once starts to set the world right, and show these old "sleepy heads" that they have been all wrong, while he, in the light of this new discovery, has a monopoly of the truth; and so his fancy becomes a fad. Let me illustrate by a case in point, to which I was a party. Some thirty years ago I had, among my friends, a very young man who had made a hobby of mechanics. Anything connected with motion had for him a special attraction. One day, in the course of some experiment I was making, I happened to show him that a suspended needle was attracted or repelled by the exhibition of the

alternate poles of a magnet, and could be made to oscillate between these poles for some little time. A few weeks later I found him one of the most enthusiastic students of perpetual motion; fully convinced, that in that simple experiment he had found the key to the problem so many had tried to solve. Then his fancy become a fad, and for some years to disagree with him was dangerous. Explanations, even experiments, showing the very narrow limitations of the first experiment were useless. Like all faddists he, for the time being, was "the man who knew." He had room only for the one idea. *He* was right, and all the world was wrong, and time would prove it so. Well, more than thirty years have gone, and perpetual motion is as far off as ever; but his fancy is now a faith with him, and he holds it fast, but with the more sensible view, that other people have faiths and fancies which are as worthy of respect as his, and even have knowledge which may help him to his hoped-for goal.

It is a good thing to have some fancies of our own, and to follow them up, even if they lead to nowhere; for we gain much knowledge in doing so, and the world is vastly richer to-day for the discoveries of those who, in following their fancy, found out many of Nature's secrets, and established many truths of great value, though often having little connection with the fancy which led to their recognition. The man who has no ideas, no fancies of his own, who takes all things for granted, because he has been told they are so, may be a fairly good man, but he will add little to the sum of this world's knowledge. Earnest and careful inquiry, tempered by a studied tolerance of the views of others (however much we differ from them)—these are the lines which mark the real student. Guided by voices of the past, he never says "the light is exhausted," or the end reached, on any subject; he rejects no new ideas because they are new, but only after careful thought and deduction decides to accept or reject them, or it may be only to await further developments. You may think this means that we ought never to express our own views strongly; but this is not so. We not only may, but ought so to do, after due consideration, but they should be expressed *as our views only*, strengthened by the views of those who have gone before us, if possible; but if we differ from them, let us do so with all moderation, and with due respect to the views of those who,

with equal right, differ from us, knowing that the sum of knowledge is far from exhausted, and that new light may come from a quarter we never thought of.

It is here we come into conflict with the fad, with "Faith run mad," for the faddist not only believes a thing himself, but expects every one else to believe the same. He is always "cock-sure" and above discussion, and would force his fad down all men's throats as though it were a bolus, or pill, to be swallowed whole without any examination. As a man he is essentially angular, and until some of the angles are rubbed down a bit will not run smoothly in any company; but the great fault of the faddist is that he sets himself above, or fails to recognize, Nature's great law of variety. Just to name a few fads with which I have come in touch, from time to time. There is the "water cure"—hot and cold; the "salt cure" of twelve years ago; the "open-air cure," vegetarianism, and many others, all of which had—or should I say have?—in them some truth, but which faddish upholders force into untenable positions by their opposition to this great law of variety. Had men all been made alike, with the same constitutions, the same weaknesses, the same strengths, then these things might have suited all men; but so long as Nature declines to accept sameness as her rule, and fills the world with endless variety, so long must the wise man modify his methods to suit his men. Let me illustrate again. I have a very good friend, but to quote De Quincey—"When I consider everything, he must have been crazy when the wind was at N.N.E."—his "N.N.E." being cold bathing. This was *his fad*, his cure for all ills and all men. Now, within certain limits, we shall all be prepared to admit the value of this practice, both from a health or hygienic point of view, and as a hardy and tonic rule of life, but it is limited by the power of the subject to bear it. The strong man, with a vigorous reaction, will benefit every time, but to take a weakly, possibly anæmic subject, with a slow circulation, or even a weak heart, and introduce him to a cold plunge, would be very like introducing him to his death. A well-known Liverpool physician once said to me, "There are few diseases without a cure,"¹ but in many cases, unless we take into consideration the natural constitution of the patient, the cure may

¹ Muhammad seems to have known this, for he said: "There is no malady, but God has created a remedy for it."

be more fatal than the disease." Again, say A is a vegetarian he finds it suits him; therefore it must suit B, C, and D, and all the alphabet, though no two letters are shaped exactly alike. Here again we have that habit of generalizing from too narrow an outlook which has led, even careful students, to many false conclusions. To reduce this to its logical absurdity, let us suppose you know a man named Jones, who has only one eye; you know no other Jones, so you argue like this: I know a Jones, he has only one eye; therefore, all the vast tribe of Jones are one-eyed men!

This is also where the food faddist comes to grief. For just as there is no one cure for all ills, so there is no one diet to suit all men; or even the same man under varying circumstances, it may be of work, or it may be of climate.

There is another point also which must be noticed in this relation, namely, a man having once become a faddist, on any subject, feels bound to prove the truth and superior value of his idea or fad, and the falsity of all others; and here again he comes to grief very often, for instead of taking known or proved facts and deductions, and from them proving his theory, he more often begins by deducing new facts from his theory, and then using them to prove the theory—a convenient, but, I venture to think, a most unsatisfactory and unconvincing method of procedure. An incident comes to my mind here, which will serve to illustrate this. Some years since, I was visiting, now and again, a certain lunatic asylum. On one occasion a patient approached me, and we got into conversation, very good conversation too, for a while. Then it began to rain, and all at once he broke off to say: "Now, with all your learning, you don't know why the rain falls in drops." I tried to explain, but he at once said: "You are wrong. I have just found out the truth. The fact is, the clouds are like a riddle, all full of little holes, and the water is shaken through them." I, under the circumstances, pretended to agree, and said I should like to be able to prove it. "Why," said he, "the rain itself proves it. How else could it be divided into drops?" I have often heard people say, "I do despise a faddist," which simply means they dislike anything which runs contrary to their own ideas or fancies.

Personally, I rather like a faddist, because he is generally very much in earnest, and, in these days of drifting, any one

in earnest is worthy of respect and also of consideration, however mistaken we may think him. He believes himself in what he wishes other to believe, and this in itself is a great point, lifting him at once from the crowd of humbugs, fools, and hypocrites with which he is so often and so undeservedly classed.

This leads naturally to my third point—Faith, which is Belief. Now our fancies may do something toward moulding our character; our fads may influence us in many ways, but it is our faiths, the things we believe, that make us what we are, for they are the result of the exercise of our judgment. The man who accepts a fact or fancy, or pledges his faith thereto, just because he has been told to do so, is of little value, and unstable as the wind. The only faith that lasts is that arrived at by conviction, no matter whether it be faith in an individual, a theory, or in God. No man can believe everything, or even many things; he must select those his judgment approves. He may have many fancies and some fads, but until submitted to the test of judgment they are like “A confused mass of thoughts tumbling over one another in the dark; when *the fancy* was yet in its first work, moving the sleeping images of things towards the light, there to be distinguished, and then chosen or rejected by the judgment” (Dryden). Here comes in our personal responsibility, and we should use all care that we judge rightly and accept wisely.

A man who pins his faith to things that are evil can hardly escape doing evil; but he who puts faith in all good things will be pretty sure to do good himself.

“His Faith, perhaps, in some nice tenets might
Be wrong—his life, I’m sure, was in the right.”—COWLEY.

This is the great test: what effect has our faith on our lives? And I don’t mean by our faith our religion only, but our faith in the things of our daily life, quite as much as our *creed* or religious belief. Note how some people put all their trust in money, or the power of money. Well, it is a mighty power for good or evil, just as it is used; but it has its limits. It can purchase neither health nor happiness, and often it brings only anxiety and trouble. Others put their trust in luck. These are the gamblers of this life, always expecting fortune to favour them, at the expense of their fellows. This includes

also the large class of men who, like Mr. Micawber,¹ are always waiting for "something to turn up"; not bad men of themselves, often genial and good-tempered, but too easy-going to make much effort. They seem to shirk all responsibility, and when blamed for their failures say, "Well, we cannot help it; *we never had any luck.*"

Probably if they had put their faith in energy, in effort, or even in simple hard work, their luck was waiting at their elbow while they were looking for it far away in a future they were never to see.

But the man who stands at the head of all men is he whose faith is in ALL GOOD, and in *doing* and *being good*; not merely in what is said to be good by some narrow fad, or fancy, or even faith—no,

"For modes of faith let graceless zealots fight;
His can't be wrong whose life is in the right."—POPE.

If men would only broaden their views, instead of narrowing them by a thousand little useless things which are mostly only fads of little value, how much stronger, how much more united men would be both in secular and religious matters.

To listen to some of these sectarian teachers we should have to conclude that Paradise will be a very small place, inhabited by a very select and obstinate family, chosen by God from a very limited and not over-wise sectarianism, rather than as I believe it will be—a gathering of all good people from all parts of the earth, united at last through the mercy of a loving and compassionate God. If our faiths are to be worth anything they must never be allowed to grow into mere fads; these are at the root of the multitude of sects and isms into which the religious world is divided, and by which it is confused.

The wise man will trouble little with such matters. He will pin his faith on right and justice, and on God; and so long as these great principles are not infringed, on smaller matters he will let men please themselves, feeling that where they differ they may be as right as he is, and that he is no more likely to be wrong than they are; and knowing, or at least believing, that no matter what our fads, our fancies, or our faiths may be, in minor matters,

"To know ONE GOD, and know ourselves, is all
We can true happiness or wisdom call."

¹ See "David Copperfield," by Charles Dickens.

"THE CRY ON THE CROSS"

By J. PARKINSON.

THE "Question Drawer" of *The Moslem World* for January contains the following question and answer:—

QUESTION.—"How would you explain to a Moslem our Lord's cry on the cross: 'My God! my God! why hast thou forsaken me?' They say that it is a clear proof that he was human, not divine?"

ANSWER.—"I cannot see any specifically *Moslem* reply to the difficulty about our Lord's cry: 'My God! my God!' The difficulty can only, to my mind, be dealt with for them as we deal with it for ourselves. For me it expresses the full humanity of Christ, who, as a man, *had* to go down into *these* depths. And we must remember, too, that he came up from these depths, trod under foot their despair, and commended his spirit to the Father, and said: 'It is finished.' I would not begin even to discuss this with a Moslem until he had come to some reverent knowledge of how we regard the life and death of Christ. If he had read Al-Ghazali's *Mimqidh*, he would know that in theology there are of necessity some things which we cannot understand—or, rather, have a right judgment as to—until we have passed under their influence and see them from within. This is part of Al-Ghazali's 'Pragmatism.'"

D. B. MACDONALD.

The answer of the Professor does not satisfy me. Others must form their own opinion. We are presented in this world with problems. Every problem has a solution. We may not see the solution; yet the problem can be solved. But no problem can be solved by sitting down and making a mystery of it. Its solution must be attempted, or it will remain a bar to mental progress and to clearness of thought, leading us often astray in things interconnected with it. Of course if the Professor and others desire to delude themselves with a mystery they are at liberty to do so, but they have no right to advise that others should be so deluded. In the examination of all such problems the first thing is to state the problem, and then attempt to review it as a whole with the connected detail.

MATTHEW xxvii. :—

Ver. 46: And about the ninth hour Jesus cried with a loud voice, saying Eli! Eli! lama sabachthani? that is to say, My God! my God! why hast thou forsaken me?

Ver. 47: Some of them that stood there, when they heard *that*, said, This *man* calleth for Elias.

Ver. 48 : And straightway one of them ran, and took a sponge, and filled *it* with vinegar, and put *it* on a reed, and gave him to drink.

Ver. 49 : The rest said, Let be, let us see whether Elias will come to save him.

Ver. 50 : Jesus, when he had cried again with a loud voice, yielded up the ghost.

MARK xv. :—

Ver. 34 : And at the ninth hour Jesus cried with a loud voice, saying, Eloi ! Eloi ! lama sabachthani ? which is, being interpreted, My God ! my God ! why hast thou forsaken me ?

Ver. 35 : And some of them that stood by, when they heard *it*, said, Behold he calleth Elias.

Ver. 36 : And one ran and filled a sponge full of vinegar, and put *it* on a reed, and gave him to drink, saying, Let alone, let us see whether Elias will come to take him down.

Ver. 37 : And Jesus cried with a loud voice, and gave up the ghost.

LUKE xxiii. :—

Ver. 46 : And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit : and having said thus, he gave up the ghost.

JOHN xix. :—

Ver. 28 : After this, Jesus knowing that all things were accomplished, that the scripture might be fulfilled, saith, I thirst.

Ver. 29 : Now there was set a vessel full of vinegar ; and they filled a sponge with vinegar, and put *it* upon hyssop and put *it* to his mouth.

Ver. 30 : When Jesus therefore had received the vinegar, he said, It is finished : and he bowed his head, and gave up the ghost.

In Luke the sun is darkened from the sixth hour and the veil of the Temple rent at the ninth ; in the other Synoptics the rending of the veil appears to occur later, while Matthew adds the *detail* about the graves opening and the dead coming forth, and a great earthquake which rent rocks, and of which the other writers seem to be ignorant.

In John the women and the "beloved disciple" stand at the cross. In Luke all his acquaintances and the women "stand afar off." In Mark we have also the women looking on "afar off." In Matthew many women were there beholding "afar off." The details concerning the women are also contradictory.

Without going into every point we may give a short sketch. In Matthew and Mark the robbers join the chief priests, rulers, etc., in reviling Jesus. Luke contradicts this, making one do so, the other rebuking him. Of the conversation between Jesus and the second malefactor Matthew and Mark know nothing, and their description positively excludes it. The fourth Gospel is silent concerning the mockery, although it claims that the "beloved disciple" stood at the foot of the cross, and gives an address by Jesus to him, confiding his mother to the disciple's care, and addressing her also—an incident of which the writers of the Synoptics are entirely ignorant, just as they are of a "beloved disciple": to them Peter always played the leading part. The conversation with the penitent thief is peculiar to Luke; that with the "beloved disciple" to John. Matthew and Mark give the cry: "Eli! [Mark, Eloi] Eli! lama sabachthani?" as the last articulate utterance; the other two know nothing about such a cry. It is to be noted that the cry as above is a quotation from Psalm xxii. 1.

Luke has a different cry: "Father, into thy hands I commend my spirit." We have to note that it is almost a literal quotation from Psalm xxxi. 5 (Septuagint version).

John has a totally different cry: "It is finished."

We have, in all, seven cries attributed to Jesus on the cross. With the exception of the first two Synoptics each Gospel ascribes different sayings; no two agree, and the statements of the one exclude the statements of the others.

The hearers are represented as misunderstanding the Aramaic cry "Eli! Eli!" saying: "This man calleth on Elias" (*Elijahu*). No Jew was likely to make any such mistake; the name of Elijah and the words of the psalm would be familiar to him. As for the Roman soldiers, they probably never heard of Elijah. The writers of the Gospels must also have been writing for readers who knew not Aramaic, for they give an interpretation. Besides, if his disciples "forsook him and fled," as Matthew says, and his acquaintances and the women "stood afar off," they would not hear any cry, so there was

plenty of room for the play of the imagination. While, according to the fourth Gospel contradicting the others, the "beloved disciple" and some of the women stood by the cross, yet they never heard the desolate cry: "My God! my God! why hast thou forsaken me?"

Having gone over the Gospels, we have not yet exhausted our references. Justin Martyr, who suffered martyrdom about 166-167 C.E., quoting from the "Memoirs of the Apostles," in which he asserts is recorded "everything that concerns our Saviour Jesus Christ," mentions the cry on the cross as: "O God! My God! why hast thou forsaken me?" Although he seemingly knows nothing of the Hebrew-Aramaic cry of Matthew and Mark, he also gives a second cry similar to that in Luke. He says:—

"For when he was giving up his spirit on the cross, he said, 'Father, into thy hands I commend my spirit,' as I have also learned from the Memoirs."

The Gospel of Nicodemus gives both cries. In the Greek versions we have the Luke form with variants:—

CODEX A:

"And crying with a loud voice, Jesus said: 'Father, *Baddach Ephkid rouchi*'—that is, interpreted, 'Into thy hands I commend my spirit,' and having said this he gave up the ghost."

CODEX B:

"Then Jesus having called out with a loud voice, 'Father, into Thy hands will I commend my spirit,' expired."

The ancient Latin version also gives both cries.

The *Evan. Pet.* (Gospel of Peter) gives: "My power! my power! thou hast forsaken me."

In the various texts of Matthew and Mark known to us the number of variants is surprising.¹

In forming a judgment the setting must be taken into consideration as well as the cry. The setting is wholly mythological. The casting of lots for the garments, where the "seamless robe" is the glorious garment of the Sun-God, or the Royal Robes in which the sacrificial victim was dressed, of the Osirian and Mazdean mystery; the mock crown such

¹ For a list see "Ency. Biblica," art. *Eli ! Eli !*

as that worn by Herakles and assumed by the worshippers of many pagan cults. The drink of vinegar or gall, or a bitter drink sometimes mixed with wine, such figured in the mysteries of Demeter, or in the Mexican cultus or the ritual of the Khonds and other tribes for the purpose of stupefying the human sacrifice and deadening the pain.

What are the principal attempts to explain the drama?

On the one hand we have a Christian scholar of the ability of Professor P. W. Schmiedel, in his search of the Gospels for material on which to found an historical Christ, rejecting all the sayings and doings with the exception of a few passages, the majority of which occur in Mark and represent Jesus as avoiding extraordinary claims. The passages referred to are now commonly called the “Pillars of Schmiedel,” and represent Jesus as mere man. One of the principal “pillars” is the cry: “My God! my God! why hast thou forsaken me?” The cry, to the Professor, proclaims the humanity of Jesus, man only.

On the other hand, we have Professor W. B. Smith, standing for symbolism pure and simple, the cult of the Jesus-God, putting it on a level, say, with the cults of Apollo, Adonis, or Osiris; seeing in the cry on the cross, “no notion whatever of human birth or human history or genuine humanity,” but, the “pictorial expression” “of a suffering and dying God,” namely sheer Paganism. He says again: “It testifies . . . to the high flown idea of a God who had transiently thrown round himself a vestment of flesh, which *vestment he abandoned* on the cross, and thence ascended, flesh-unshrouded, triumphant to his native heaven.” He concludes as follows:—

“It may not be superfluous to observe that the words (given by the MSS. in three principal forms—Hebrew, *ēli, ēli, lama zafthani*; Aramæan, *elōi, elōi, lama sabachthani*; Hebrew-Aramæan, *ēli, ēli, lama sabachthani*) here ascribed to Jesus are taken from Psalm xxii. 1, where they are heard as the cry of the Just and Persecuted (Israel). Their ascription to a deity who had emptied himself of glory and put on a cloak of suffering flesh seems no way strange—nor their utterance on the cross, since Plato had said the Just, thought unjust, would be crucified. That they did not jar with Mark’s (and Matthew’s) conception of Jesus as God we may be *sure*; for, had they jarred, the way was wide

open for him to leave them out—as *did* Luke, replacing them with the more edifying prayer, ‘Father, into Thy hands I commend my spirit’; and John, substituting the dramatic *Tetelestai* (it is finished), and the ‘Gospel of Peter’ still more neatly altering *eli* (my God) into *ējali* (my strength).¹ There is no reason to suppose that these three had more reverence for Jesus and less respect for his words than had Mark (or Matthew); it is only different preferences they display in theologizing fiction.”

Another explanation sees in the whole thing a Passion-play or Mystery-drama, into which so many elements of pagan ritual, embodied in the various cults of the Slain-God, have been woven, that it is impossible to tell whether or not there is an underlying strata of historical matter. On the principle of a mystery-drama the cry and the variants are easily explainable. The cry would be no more incongruous to the audience than to the writers who transcribed it.

To sum up, we have three explanations.

The first by Professor Schmiedel, who looks upon such miracles as the feeding of the five thousand as parables, and on the miracles of healing as spiritual and moral healings only, and who rejects as historical all passages making extraordinary claims for the “Messiahship of Jesus.” The “Cry” to him is one of verses proving that Jesus was human and a historical figure.

The second by Professor Smith, that the whole is mere symbolism, the cult of a God, the crucifixion that of the Dying-God of Paganism.

The third by J. M. Robertson, M.P., who sees in the Gospels the transcription of a mystery-drama, which may or may not have behind the historical Jesus Ben Joseph Ben Pandira, who, according to the Talmud, was crucified about 100 B.C. The third is simply an extension of the second, with variations of details. Mystery-plays were familiar in the period of Christian origins, and the cult of the Dying-God was familiar in legend to the inhabitants of the Near East from time immemorial.

NOTE.—For the views of Professor Schmiedel, see art. Gospels, “Ency. Biblica.” For those of Professor Smith, see “Ecce Deus,” and his articles in the Open Court Co. publications. For those of J. M. Robertson, see his “Pagan Christs,” and “Christianity and Mythology.”

¹ Or “my power,” as the “Ency. Biblica” has it; see above.

PROTOPLASM AND LIFE

To the Editor of the ISLAMIC REVIEW

DEAR SIR,—I trust you will be able to find room for the following remarks on Professor N. Stephen's article on "The Problems of Life," which appeared in your January issue.

Professor Stephen says: "Science can produce protoplasm." I think he is wrong. Certainly scientists had not succeeded in demonstrating the production of protoplasm by chemical and physical—non-vital—means, up to the time of Professor Schäfer's famous address to the British Association in 1912; and if the discovery has been made since then, it is of such tremendous significance, both from a scientific and from a philosophic point of view, that it is almost unthinkable that even the war could have kept the news from our ears.

Of protoplasm Professor Stephen says: "It is 'an albuminous compound of carbon, hydrogen, oxygen, and nitrogen,' and, to be exact, possibly sulphur and phosphorus; but most likely these two are the *result* of the combination of the four first-named constituents, for Professor Huxley does not name them."

Now chemists are agreed that sulphur and phosphorus are elements, and the scientific world would be practically unanimous in thinking it exceedingly *unlikely* that these two *elements* are ever produced by the union of the other four elements. Moreover, it is not quite accurate to say that Huxley does not mention sulphur and phosphorus, for in another part of the lecture from which Professor Stephen quotes, Huxley says: "A plant supplied with pure carbon, hydrogen, oxygen, and nitrogen, phosphorus, sulphur, and the like, would as infallibly die as the animal in his bath of smelling-salts, though it would be surrounded by all the constituents of protoplasm."

It is regrettable that Professor Stephen's quotation of Huxley hardly does justice to Huxley or to the point of view that Huxley represents. It may be that Professor Stephen re-quotes from an already garbled quotation. The quotation referred to is given below, as also the complete text as published in the R.P.A. edition of Huxley's Lectures and Essays. (The italics are mine.)

Professor Stephen's Version.

Carbon, hydrogen, oxygen, and nitrogen are lifeless bodies; but, when brought together in certain proportions, they form protoplasm, which protoplasm exhibits *certain* vital phenomena.

Complete Text.

Carbon, hydrogen, oxygen, and nitrogen are all lifeless bodies. Of these, carbon and oxygen unite in certain proportions, and under certain conditions, to give rise to carbonic acid; hydrogen and oxygen to produce water; nitrogen and *other elements* give rise to nitrogenous salts. These new compounds, like the elementary bodies of which they are composed, are lifeless. But when they are brought together, under certain *conditions*, they give rise to the *still more complex* body, protoplasm, and this protoplasm exhibits *the* phenomena of life.

Mr. A. G. Whyte, B.Sc., has written, "The distinguishing feature of the organic molecules is their complexity. Protoplasm—the fundamental living matter—has a molecule composed of over one thousand atoms" ("The Religion of the Open Mind," p. 54). This essential idea of complexity has been largely eliminated from the version of Huxley's statement quoted by Professor Stephen.

Huxley's lecture was delivered in the year 1868, and the following quotation from Professor Schäfer's address of 1912 may be of interest for comparison with Huxley's views:—

"The elements composing living substance are few in number. Those which are constantly present are carbon, hydrogen, oxygen, and nitrogen. With these, both in nuclear matter and also, but to a less degree, in the more diffuse living material which we know as protoplasm, phosphorus is always associated. . . . The presence of certain inorganic salts is no less essential, chief amongst them being chloride of sodium and salts of calcium, magnesium, potassium, and iron. The combination of these elements into a colloidal compound represents the chemical basis of life, and when the chemist succeeds in building up this compound it will without doubt be found to exhibit the phenomena which we are in the habit of associating with the term 'life.'"

There is plenty of room for difference of opinion on these matters, but I plead with your contributors and readers not to misrepresent the point of view from which they differ.

Yours truly, W. W. PADFIELD.

MUHAMMAD, A TRUE PATRIOT

BY AN ENGLISH LADY, AMEENA

IT is to the world's dreamers that we owe all the best and the most beautiful things of life ; but it is no use merely to dream of an ideal without trying to put it into practice. It was to a dreamer that we owe the suppression of the slave trade. He saw the horror of it, and it became his one dream and hope that it might be abolished, and eventually he put his ideal into practice and thus his dream materialized. It is better to fail in the right than gain in the wrong, and the man who has only one follower in the cause of Truth is better than the man who follows falsity and has a million disciples. Our holy Prophet Muhammad (may he be for ever blessed!) was looked upon as a "dreamer," but he worked so that he made "the dream" a reality.

The holy Prophet was a great patriot, and a true patriot is the most unselfish and noble of all people. A patriot is a man who puts his country's needs or the world's needs before his own—who has the welfare of humanity at heart ; therefore it is impossible to be a good patriot without being unselfish. Muhammad (may his soul rest in peace!) was the greatest of all patriots, and a true and loyal one in the whole sense of the word. For the sake of Truth he bore insults, for the sake of religion he endured poverty ; for the sake of spreading the Light he knew he endured the bitterest of hatred and opposition from those who were against him. All the more is he to be admired for the simple fact he led, in spending of his money on others, because he was not—like some of the prophets—born poor.

The holy Prophet was a man of good social position. He came of high parentage, and he could have lived in luxury, ease, and pleasure had he so desired. But being a true and noble patriot he desired to give his best to the world, and he gave his all to it, to serve humanity. To teach people how to live rightly, we should first of all teach them how to *think*, and if they are taught to think aright they will eventually come to live rightly. The man who is brought up to look upon God as an avenging Deity will never turn to Him in his troubles, and will go through life resenting he has been born at all, and looking on God with

fear and awe instead of love and perfect understanding. Teach people how to think rightly, and there will never be war, disease, poverty, or any of the dreadful things from which humanity in its present stage of existence has to suffer. But the Church, far from teaching people *how* to think, likes to do all the thinking for itself, and not only its own thinking but everybody else's as well. Thus the man who has obscure and extraordinary mysteries forced upon him by his religion becomes sickened with religion; it becomes theatrical and mechanical, and he turns away preferring to have no religion at all.

As far as its root and fundamental laws go, the world will always remain changeless. All man's inventions will never alter the movement of the seasons, or cause dawn to commence at sunset, or *vice versa*. The same law acts spiritually as well as physically, in spite of creeds, dogmas, and many religions. These can never be *really* new any more than the sea, which may show itself in different aspects, by being one day grey and another blue, one day rough and another smooth, yet it remains the same sea for ever and for all time. Thus religion can only remain fundamentally the same, for there is only one God, Allah, and He is changeless. The religions of to-day are invented to fill the pockets of those who preach them. But the holy Prophet's religion was preached without any intention, desire, or thought of worldly gain. Those who will faithfully study the life of the holy Prophet will be able to judge for themselves whether he was a true patriot. He who left riches, ease, and luxury for a life of strenuous activity, often of suffering and bitter trials for the good of his fellow-creatures, cannot be deemed anything else than a true patriot. Let us, then, take an example of this greatest Patriot of all—who, when he could have been exalted, chose humility, when he could have returned evil to those who caused him ill, returned their evil with patience and forgiveness.

“THE person who relieveth a faithful from distress in this world, Allah will in the like manner relieve him in the next; and he who shall do good to the indigent, God will do good to him in this world and the next.”—THE HOLY PROPHET.

“ONE who knows himself knows his Lord.”—THE HOLY PROPHET.

THE GIFT OF INDIA

BY AN INDIAN LADY

Is there aught you need that my hands withhold,
Rich gifts of raiment or grain or gold?
Lo! I have flung to the East and West
Priceless treasures torn from my breast,
And yielded the sons of my stricken womb
To the drum-beats of duty, the sabres of doom.

Gathered like pearls in their alien graves
Silent they sleep by the Persian waves,
Scattered like shells on Egyptian sands
They lie with pale brows and brave, broken hands,
They are strewn like blossoms mown down by chance
On the blood-brown meadows of Flanders and France.

Can ye measure the grief of the tears I weep,
Or compass the woe of the watch I keep?
Or the pride that thrills thro' my heart's despair
And the hope that comforts the anguish of prayer?
And the far sad glorious vision I see
Of the torn red banners of Victory?

When the terror and tumult of hate shall cease
And life be refashioned on anvils of peace,
And your love shall offer memorial thanks
To the comrades who fought in your dauntless ranks,
And you honour the deeds of the deathless ones,
Remember the blood of my martyred sons!

SAROJINI NAIDU.

“WISH not for death, any one of you ; neither the doer of good works, for peradventure he may increase them by an increase of life ; nor the offender, for perhaps he may obtain the forgiveness of Allah by repentance. Wish not nor supplicate for death before its time cometh ; for verily when you die, hope is out and the ambition for reward ; and verily an increase in the life of a faithful increaseth his good works.”—THE HOLY PROPHET.

A "STORY OF ISLAM"

By J. PARKINSON

(Continued)

WE now come to a different series of fallacies, sociological in their import. The true understanding of such problems requires a broad and deep knowledge of human movements and of the evolutionary development of the race. Their solution can only be arrived at by the scientific method of strict historical criticism. Problems involving the flow and flux, the progress and retardment, the development and retrogradation of individuals and races, and the rise, decline, and downfall of nations and empires, embracing the intricate movements which make up the sursum of humanity. Such questions cannot be settled by the childish procedure of slumping certain movements as due to a religion, and certain other movements as due to either the devil or to another religion or want of religion; they must be settled by the scientific method which not only asserts that every effect is the result of certain movements, but that everything is determined by the conditions.

In the book we are dealing with Mr. Lunt says:—

"The Caliphs of Baghdad especially gave their patronage to science, literature, and art; men of learning gathered round them; not only Arabian and Persian literature was exploited, but the sages of the Greeks were translated into Arabic, and splendid libraries were collected. Scholars and talented translators were held in high honour. 'The ink of the doctor is equally valuable with the blood of the martyr,' it was said. While Byzantium suppressed medicine, Baghdad cultivated it. The foundation of the science of modern chemistry may be said to have been laid there by the discovery of the acids. A great college was founded and endowed at Baghdad, where it is said 6,000 students, from the son of the noble to the son of the mechanic, were taught; and instruction was given in mathematics, astronomy, chemistry, alchemy, law, and medicine. Nor was it in the capital only that a new impetus was given to learning, the sciences and art. One Caliph made a law that, wherever a mosque was built, a school should be founded beside it, and colleges and schools sprang up in

the bigger cities of the empire. Spain formed a library of 600,000 volumes, and bears marks to-day of Moslem vigour, taste, and influence in what is still spoken of as 'Moorish architecture'" (pp. 111-112).

That is a fair description, although evident that the writer has simply collected his facts and strung them loosely together without any serious thinking on them. He follows the above with this paragraph:—

"But at the same time it should be remembered that both at Baghdad and in Spain the advocates of learning were 'rationalists,' not orthodox Moslems."

We have here the usual closing procedure in such cases, faint praise of the patronage of learning by the Muslims, then the condemnation that it was not due to the religion of Islam. If the advocates of learning had only been "rationalists" and not orthodox Muslims, "scholars and talented translators and scribes" would not have been held in high honour. Neither would "the son of the noble" and the "son of the mechanic" have been given instruction in mathematics, astronomy, chemistry, law, and medicine. I take it that the "orthodox" position is the position as represented by the State or State Church, or where there is no State Church the general position of the majority of the people of the State. Such being the case, the "orthodox" position is a variable quantity, never constant from one generation to another. It is also possible that every man, no matter what sect he belongs to, large or small, considers his position the "orthodox," the one above all others; but that is a subsidiary point.

The fact is, the "Mutazalites or rationalists" of Islam were not people outwith the system of Islam as the "Rationalists" of to-day are outwith the Christian system, as the writer apparently wishes his readers to believe. They were members of the system just as much as the Predestination school who opposed them, and to which Lunt probably refers as the "orthodox," although the "Rationalists" or Dissenters were Mansur, Mamun and a few of their successors, really the "orthodox" of the period. And that position was really maintained until the accession of al-Mutawakkel. The Mutazalites counted for a great deal in Islamic thought and in later European thought, yet it would be

absurd to descry the Traditionalist school, who were themselves men of the highest intellectual attainments. It is not necessary here to quote names on either side, or deal with the different doctrines taught by the two schools of thought : that would require time and space. Suffice it to point out that all thinkers or scientists, in so far as they use reason and argument to support their position and the methods of science in criticism and investigation, are "Rationalists," and that if we take, say, such men as ibn Gina and ibn Rushd as representatives of the extreme "Rationalist" position among the Muslim, we shall see they were nearer to the "Traditionalist" position of their day than Sir Oliver Lodge, Prof. Bateson, Prof. MacDougal, or the late Lord Kelvin were to Christian orthodoxy of the late nineteenth and early twentieth century. Mr. Lunt and his school will, I think, be only too ready to claim all these men as Christians.

It has been a fairly common practice during the ages, and nowhere more so than in Christendom, for the world's homunculi to cast slurs at the world's men, and in spite of our twentieth-century civilization it still continues. A few pages farther on we have a statement on similar lines :—

"We might have discovered that the physicians, scientists, metaphysicians, and 'literati,' who to their credit the Caliphs drew around them, were not Moslems, but Greeks, Jews, and Persians, and even that the most enlightened of the Caliphs, heads of the religion of the Prophet, were not Mohammedans in heart, but infidels, There is much food for thought there."

I have no hesitation in assuring Mr. Lunt "there is much food for thought there." As the "advocates of learning" were "rationalists," and as the learned men were "Greeks" (Christians. I presume), "Jews, and Persians" according to him, are we to take it that those "Greeks, Jews, and Persians" were "rationalists"? If the Muslims were not learned, neither scientists nor physicians, it is not to be supposed *they* would be "advocates of learning." It is a wonder the author did not follow the usual Christian practice of asserting that the Muslim empire fell not because of its religion, but because the "Caliphs were not Mohammedans in heart, but infidels." Had the empire been a Christian one that assertion would assuredly have followed ; being an Islamic empire that argument did

not suit the writer's policy, as it was the religion he was attempting to discredit. The whole statement is misleading.

No scholar denies the indebtedness of the first Muslims to the non-Muslims of Syria and Persia for introducing to the sciences and bringing before their notice the treasures of Ancient Hellas in the realms of thought. The Muslims have always acknowledged this. But it is to the credit of the Muslims that, seizing the opportunity, they became earnest students, studying the whole range of the sciences and arts. So that in a few years they became masters and teachers, where before they were pupils, making by their own researches notable advances in every branch of science and extending and embellishing literature with gems such as the world dreamt not of. The names of physicians during the palmy days of Islam would cover a large volume, and the non-Muslims entered therein would be few compared to the Muslims. Only in the first generation, when the Muslims were learning, would they be in the minority, and even at that time physicians were few, Muslim or non-Muslim. There was no room for them in Europe; and in Persia, where Greek medicine and philosophy received the patronage of the Sasanian kings for centuries, learning had undergone a set-back by the onslaught of the Byzantine Emperor on the monarch of Persia, followed by the victory of the Greek. When Christian dissensions broke up the school of Edessa the leading savants passed into Persia where they received protection; when the philosophers were banished from Athens by the Christian Justinian, they received a welcome at the same court, and Persia carried on the work until the coming of the Arab. But it was not from the successors of those schools that the Muslims received their strongest impulse, but from the heathens of Harran, a people who still upheld the traditions of purest Hellenism. In later years, among the non-Muslims the Jews held first place in medicine; in that science and in theology and philosophy they took a leading part, and no Muslim wishes to deprive them of the glory or underestimate the work accomplished by them. Now the majority of the scientists were not only Muslims, but it was Muslim science that again revived letters, science, and art in Christendom. Yet, suppose it was true, as asserted by Mr. Lunt, that the physicians were non-Muslims, would it not be to the tolerance and glory of Islam that her sons gave

them patronage and protection when no other country or empire in the world was open to them? If a number of those learned men were Christians, and Islam was so opposed to learning as the writer would have us believe, why did they not go to Christendom to receive from their fellow-Christians the reward due to their merit? Mr. Lunt answers the question in his book when he says:—

“While Byzantium suppressed medicine, Baghdad cultivated it.”

That is the answer: Islam cultivated literature, science, and art; Christianity repudiated them. Scientific charlatans only were able to exist at that period in Europe, and for centuries until Moorish learning came shining in and swept bigotry and intolerance from the field.

(To be continued.)

WHEN the Holy Prophet Muhammad was being ruthlessly persecuted, a companion said: “O Messenger of Allah! curse the infidels!” He replied: “I am not sent for this; nor was I sent but as a mercy to mankind.”

A PRAYER by the Holy Prophet Muhammad: “O Lord, grant to me the love of Thee; grant that I love those that love Thee; grant that I may do the deeds that win Thy love; make Thy love dearer to me than self, family, or than wealth.”

“ALLAH is pure, and loveth purity and cleanliness.”—THE HOLY PROPHET.

“DO you love your Creator? love your fellow-beings first.”—THE HOLY PROPHET.

“DEAL gently with the people, and be not harsh; cheer them and condemn them not. And ye will meet with many ‘people of the Book’ who will question thee ‘What is the Key to Heaven?’ Reply to them: ‘To testify to the truth of God and to do good work.’”—THE HOLY PROPHET.